

A. M. D. G.

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## Last Vows

On the feast of the Purification, February 2, sixteen will pronounce their last vows.

Father James Gilmore, Father Charles Owens and Father Edgar Taylor, Spokane; Father Daniel P. Meagher, Mount S. Michael's; Father Aloysius W. Austin, Father Harold Buckley and Father Denis Sullivan, Seattle; Father Cornelius Byrne, in Rome; Father Hugo Geary, Missoula; Father Francis Gleeson, Tacoma; Father B. Henry, Santa Clara; Father Joseph Howard, Phoenix; Father F. McGreal, Yakima; Father J. Ward, Los Angeles; Brother George Feltes, San Francisco; Brother Frederick Sanchez-Aldana, Los Gatos.

## Ministeria Spiritualia

During the year beginning July 1, 1927, the spiritual ministrations of Ours in this Province reached the totals given below. There are added a few local reports.

Baptism (infant) 2086; Baptism (adult) 432; Confessions, 766,090; Communions, 1,478,672; Marriages, 637; Marriages revalidated, 132;

Last Sacraments, 2,651; Prepared for First Communion, 2,362; for Confirmation, 1,718; Sermons and Exhortations, 13,827; Catechised, 12,957; Spiritual Exercises (public) 197; (private) 53; Sick visited, 30, 232; those in prison visited, 188; visits to hospitals, 8,122; Sodality members, 8,290; Associates of Apostleship of Prayer, 25,165.

Infant baptisms: Santa Clara, 239, Santa Barbara, 226, Tacoma, 126.

Adult baptisms: San Francisco, 125, Spokane, 39.

Confesions: Spokane 121,685, San Francisco 118,000, Immaculate, Seattle, 48,000, St. Joseph's, San Jose 43,319.

Communions: San Francisco 243,000, Spokane 235,920, Blessed Sacrament, Hollywood 82,370.

Prepared for First Communion: Santa Clara 255, Tacoma 147, St. Joseph's, San Jose 132, Spokane 109.

Confirmation: Santa Clara 304, Tacoma 208, St. Ignatius Mission 201.

Sodalists: Spokane 1,845, San Francisco 775, Santa Clara 544.

Apostleship of Prayer: San Francisco 10,100, Spokane 2,975.

## Christmas at St. Ignatius Mission

The scene which the casual and always welcome visitor from the outside world beholds on Christmas eve at St. Ignatius mission is one of eager and bustling activity.

Hundreds of Flathead, Kalispell

and Kootenai Indians from all along the mountains have gathered for the solemn rite of midnight mass, their annual commemoration of the gracious birth of the Savior of the world. Half an hour before midnight the

mission bell sends forth its first joyful peal from the tower of the church. Indian braves in their best finery, squaws burdened with papooses and a large retinue of white settlers form ranks in the spacious square before the church. A hush falls upon the expectant gathering for no longer does old Chief Kekashee, long departed to the happy hunting grounds, step forth as in the days of old to harangue his followers on the solemn meaning of Christmas. The bell has stopped ringing, and at the signal given by Father Louis Taelman, the latest Black Robe shepherd of the Indians of the valley and who himself leads the singing in the Flathead tongue, the devout throng sings the ancient Christmas carols. "Come O Ye Faithful" and "Angels We Have Heard on High," and slowly, one by one, they filter into the church which is now ablaze with lights.

#### Unusual Spectacle

It is a sight never to be forgotten, the magnificent main altar resplendent with Christmas decorations and hundreds of flickering candles, the crib representing the Nativity of Christ at the foot of the altar, and the vivid fresco paintings adorning the entire expanse of the interior. Some 20 years ago a humble lay brother of the Society of Jesus, the late Bro. Carignano, an Italian by birth, conceived the plan to represent the leading scenes of the Bible on the hitherto bare walls of the building, choosing fresco painting as his medium of expression. In the striking unity of the plan, the highly artistic prospective of the whole, and the compactness of design, it constitutes one of the finest treasures of ecclesiastical art of the entire continent, in the opinion of competent critics. During the summer season numerous visitors from near and far drop in to admire this widely known masterpiece.

An amusing incident is related of the painting of the fresco. It appears that Brother Carignano, after the completion of this very picture, noticed the Indians crowding around it and commenting among themselves with great glee on the fact that none but white men appeared in the crowd of wicked driven into hell by the arch-angel St. Michael, whereupon the good brother hastily stirred up his paints, got out his best brushes,

and behind closed doors added a liberal sprinkling of Indians to the gathering.

Meanwhile midnight mass has begun, and the accustomed solemn ritual of the Catholic church is progressing. After the chanting of the gospel Father Taelman ascends the pulpit on the right side of the altar and reads the Biblical narrative of the birth of Christ, from St. Luke, in the English language. There follows a brief sermon in English and then the orator launches upon a homily in the Flathead tongue. An accomplished Indian scholar, mastering both the language of the Crow Indians, among whom he spent 15 years, and the language of his beloved Flatheads, the Black Robe is listened to with rapt attention. The day before has been wearisome and hard for him and his assistant missionary, Father Dimier, a fine old Frenchman, for both have been in the confessional for 10 hours on a stretch, hearing the confessions of their charges, still the voice of the Black Robe rises vibrant and strong over the compact crowd, imparting a peculiar foreign charm to the abundant gutturals of the Flathead tongue.

At last the solemn moment of the holy communion has arrived, the consummation of the sacrifice of the mass, and in seemingly endless file more than 600 Indians are approaching the foot of the altar with folded hands and downcast eyes. A mass of thanksgiving follows, and led by blind Barnaby, a venerable old Flathead, the Indian chorus breaks out in joyful carols. One by one the candles are extinguished, the crowd breaks up and disperses while overhead the stars are twinkling in the frosty air of the early morning, and the historic celebration at the old mission will soon be a memory of the past. But the good work goes on, the Black Robe will stay at his post as long as the Indian dwells in the far-flung valley.

#### El Retiro

##### Stolen Sacred Vessels Recovered

It will please our many friends to learn that the Retreat House has recovered two ciboriums, a chalice and a communion plate taken in the recent robbery of the Retreat House. A cluster of precious stones and a diamond solitaire are still to be located, while a paten seems hopelessly



lost, having been disposed of by the "fence."

#### Retreat Movement and Y. M. I.

The new year sees active interest in the Retreat Movement on the part of the Young Men's Institute under the presidency of Mr. John J. Casey and the chairmanship of Val Modkenbuhr. Retreat committees have been formed in each council and the early spring will see the first complete week-end group of thirty from the Y. M. I. at El Retiro.

#### Brophy College

##### Governor Hunt Addresses Boys

On the evening of December 13, a get-together night was held at the Catholic Women's Club. The boys from Brophy college put on a one-act skit under the direction of Mr. John Conway, professor of dramatic art at the college. Their first effort augurs well for future productions.

Father Burns was master of ceremonies and introduced Governor Hunt who got right down on the level with the boys and spoke to them as a big brother. Professor Montgomery of Phoenix high school also felicitated the students and held up to them ideals for the future.

##### New Parish Created

With the celebration of Mass for the first time in the college chapel was marked the opening of a new parish for Phoenix. Father Rossetti is pastor with Father Perron as his assistant. The parish comprises considerable territory north of the city limits of Phoenix and gives great promise of future growth and development.

Father Perron has taken charge of the Apache Indian school. During his 20 years spent in Alaska he learned to know well the Indian character and his patience and gentleness will be a great asset in continuing the good work among the Indians here. The Sisters of the Precious Blood, who have been such able assistants to the Franciscan Fathers at the Indian school during the more than 20 years will continue their work under Father Perron.

##### Fathers Give Triduum

During the Christmas holidays Rev. Father Malone gave a triduum to the Sisters at St. Joseph's hospital. Father Robert Burns gave a triduum to the Sisters of Prescott,

while Father Vaughan and Father Howard went to Tucson to assist his Lordship the Bishop at the Pontifical High Mass on Christmas day. Father Vaughan then went on to Nogales where he gave a triduum to the hospital Sisters.

#### Bellarmino College

##### Mission Held at St. Leo's

A long anticipated mission began Sunday, January 20, at St. Leo's church and continued all week, closing Sunday, January 27. The sermons of the mission were preached by Father Patrick Deignan.

##### Bellarmino Receives Chalice

Bellarmino high school will soon be in possession of a new chalice donated by friends of the school. A nugget retaining its natural shape will be set on one side of the stem, whilst the other will be embellished with an old cameo from California. The cameo is of antique ivory, set in platinum and ornamented with diamonds.

Besides the chalice, other gifts for the altar have been promised. Among them an ostensorium, a crucifix and candelabra for the altar. The altar, however, stands in urgent need of many other articles.

##### Elocution Contest

The Bellarmino elocution contest was held at St. Joseph's auditorium Tuesday evening, January 29. Freshmen and sophomores competed in the junior division and members of the junior and senior classes made up the senior division. Medals will be awarded the winners in the two divisions.

##### Booster Club Inaugurated

The inauguration of the Bellarmino Booster's Club, the purpose of which is to help defray the running expenses of the school, has proven a popular venture. The only condition for membership in the club is the pledge to pay at least one dollar a month toward the expenses of the school.

##### General Lenihan Lectures

"A Night in Hawaii" will be the title of an unusual and wonderfully interesting slide lecture to be given by General Lenihan in the auditorium of St. Leo's school. Attendance at the lecture will be limited to personal friends and benefactors of the

college and the event will be a sort of Bellarmine family reunion. The dates announced for the lecture are February 11 and 12.

## Sacred Heart Novitiate

### Four Receive Cassocks

Four newly-arrived novices received their cassocks during January: Donald McDonald, Augustine Ferretti and Josef Lehn, of Tacoma, and Adolpho D. Cuadra of Nicaragua, C. A. Brother Cuadra, in obedience to instructions to come for Christmas, arrived on the feast of Epiphany only to find that what is Christmas in Central America is just Little Christmas in the United States.

### Juniors' Repetition

Immediately after the Christmas holidays the mid-year repetitions began; written examinations were held on January 18, 19 and 21.

### Roused Missionary Spirit

On January 4, Father Patrick J. O'Reilly, who spent a few days with us on a business visit to Father Provincial, roused the missionary spirit of the community by an inspiring lecture on the Alaskan missions. After telling of his own experiences during the past two years at Fairbanks, he describes briefly the zealous and heroic work of our missionaries in the Far North, most of whom he has been able to visit on his return trip to the States.

### Up Again

In spite of the flu which invaded the house shortly before Christmas and attacked over half of the community, the holidays at the Novitiate passed very happily and pleasantly. With but very few exceptions all were able to attend the Holy Innocents' entertainment in honor of the novices. A one-act farce, "Revising the Masterpiece," was the feature of a fine program which included a welcome to the novices, several selections of vocal and instrumental music, and an original poem commemorative of the feast.

The Juniors' evening recreations were made doubly enjoyable through the presentation by each class of some original act or program.

## Gonzaga University

### Graduate Appointed Bishop

Students and alumni of Gonzaga

are pleased to learn that His Holiness, Pope Pius XI has appointed Father Robert J. Armstrong, Arts '04, Bishop of Sacramento in California. Bishop-elect Armstrong, the first of Gonzaga's sons to be raised to the Episcopate, was graduated from the high school in 1900 and from the College in 1904 with honors and the degree of Bachelor of Arts.

The newly appointed Bishop made his studies for the priesthood at the Grant Seminary, Montreal, and after his ordination in 1910 spent four years at Our Lady of Lourdes Cathedral, whence in 1914 he was assigned to St. Paul's church in Yakima where he has remained to the present day. During his fourteen years as Pastor of St. Paul's, Father Armstrong has been a very zealous worker and leaves as monuments of his energy a beautiful church and an efficiently organized school. While at Gonzaga he was an excellent pupil, being exceptionally talented in oratory and dramatics.

Father "Bob," as he was intimately known among his parishioners, was born in San Francisco, California, November 17, 1884. His parents later moved to Seattle and then to Spokane where his mother still resides. He will be the fourth Bishop of Sacramento, succeeding Bishop Keane, who died last September.

### Law Professor Passes Away

Faculty and students of the Law School are mourning the loss of one of the most loved and revered professors ever to preside in a Law classroom. The Hon. H. W. Canfield, professor of Pleading and Practice and former teacher of constitutional law died at his home after suffering for some time with cancer. Judge Canfield taught constitutional law in the Gonzaga law school for six years and was always noted for his extremely pleasing method of expounding the matter together with his elegant language and readiness to answer all questions in detail.

The Law school student body and many graduates attended the funeral. Their floral tribute was designed as an open book, bearing the simple words, "From the school of law of Gonzaga University." Father Brogan was an honorary pall bearer. A fitting eulogy was paid the departed by the Regent of the Law School



when he said: "Some one will be found to succeed Judge Canfield but it will be hard to find any one to take his place in the hearts of the men who studied under him. He was at all times enthusiastic over the success of our department, though he never received compensation for any of his work."

### First Quarterly Appears

The long awaited "Gonzaga Quarterly" made its appearance on the campus a few days before the opening of the Christmas holidays. The aim, organization and content of the Quarterly has undergone considerable change and former students of the University will look in vain for various old-time departments before becoming resigned to the fact that these departments, namely the Alumni, Athletic and Chronicle, have faded behind the dim, misty veil of the past.

Among the special features to be found in the revised Quarterly are several excellent essays, a few short stories and poems.

### "Installment Plan" Provides Interesting Debate

The negative side of the question, "Resolved that the Installment Plan of Buying is Economically Desirable," won the decision in the House of Representatives. This was the first forensic discussion held since the Christmas holidays and proved very interesting to the audience principally because of the close arguing and the abundance of humor in the incidents chosen from daily life to drive home some desired point.

After the debate it was announced that proposals for debates had been received from the University of Southern California, Whitman College, University of Arizona, University of Wyoming and Montana State College. The proposals are being considered. Tryouts for the Inter-Colleigate debating team will be held at the next meeting of the society.

### Former Student Engineers Tunnel

It is interesting to note that Col. Frederick Mears, the Great Northern engineer who supervised all work in the \$25,000,000 tunnel through the Cascades was a former student of Gonzaga and a classmate of Father Brogan from 1892 to 1893. After leaving college Col. Mears served in the engineering department of the Great Northern Railway '97 to '99. He later enrolled in the U. S. in-

fantry and Cavalry school from which he graduated in 1904. He next joined the engineering staff of the Panama canal project being immediately under Col. Goethals in authority. His work in the Great Northern tunnel recently completed in the Cascades is noteworthy, when the difficulty of the great undertaking is considered. The fact that the center line where the bores met in the middle of the eight mile tunnel was only nine inches off is sufficient testimony of his ability as an engineer. While at Gonzaga Col. Mears was distinguished especially for his ability in mathematics and his love of engineering as a profession.

### Music Conservatory Progresses

Although organized but three months, the Conservatory of Music under the direction of A. R. Plastino, well-known pianist, as dean, has been making rapid strides along the path of greater efficiency. Many new courses have been added since its inception and others are being added as occasion demands. Among these are the following branches: Harmony, Solfeggio and dictation, history of music, theory of music, piano, voice, violin and so forth.

The Conservatory now boasts of eleven faculty members, all of whom are prominent in the music profession, having studied in the large conservatories of the East and in Europe.

Increasing interest in the new Music Conservatory has made necessary an expansion and remodeling and now the department no longer reposes in the hidden recesses of the basement but has come into its own, being known as the "Conservatory" on the third floor.

### Sodality Members Become Catechists

A practical activity of the College Sodality is the teaching of catechism to children who are not attending parish schools in the city and its immediate environs. The work was given an enthusiastic impetus by the Right Rev. Charles D. White, Bishop of Spokane at a banquet recently given in honor of the catechists by His Lordship upon his return from the East. The Bishop greatly encouraged the young sodalists in their zealous work and promised his active cooperation.

According to the moderator of the Sodality, Father Joye, there will be a

convention of all the sodalities of the city at Gonzaga on February 24. This gathering will be similar in nature to that conducted last year by Father Daniel Lord, but will be presided over this year by Father Donnelly, a colleague of Father Lord in the sodality work.

#### Collection for Missions to be Held

The annual drive for mission collections was recently announced by Father Joye, student chaplain. Captains appointed for the various classes will receive donations by the students and will be directly responsible to Father Joye. It is his wish to send some money to Father Moore, who is now stationed in Shanghai, China. The fact that Father Moore was former student chaplain is expected to stimulate interest in the mission collections.

### St. Ignatius College

#### Christmas

The Midnight Mass was celebrated by Rev. Father Rector, with the assistance of an augmented choir and orchestra. By request of the officials of station KGO, permission was granted to install the necessary microphones for the broadcasting of the Mass and music.

A solemn High Mass was celebrated at 10:30.

#### Christmas Tree

The community was the host of the Fathers, Scholastics and Brothers of Santa Clara, Bellarmine and Los Gatos on the evening of December 29th. Dinner was followed by an entertainment and Christmas Tree celebration in the Fathers recreation room.

#### New Crib

Hitherto the yearly Christmas crib at St. Ignatius' has required a great deal of labor to erect and take down. This year a very beautiful and devotional one, the work of Mr. Michael O'Sullivan, lent charm to the church and from now on the same crib will be used. It is so constructed as to permit its being put up or taken down in a very short time, thus combining utility and art.

#### Building

Progress in the construction of the new high school meets the expectations of the most sanguine. The last semester in the old building on Hayes street is under way.

The new high school will accommodate 1100 students.

#### New Semester Opens

January began the new semester in both college and high school. Due to the necessity of meeting the University requirements of forty-two weeks of class for a school year, the high school resumed classes on January 2. Registration in the college and law school took place on January 7th and classes were resumed on the 8th.

### Manresa Hall

#### Lenten Assignments

Calls in abundance have been received for the services of the tertian Fathers during the coming Lenten season. Father Francis L. Sheerin, Father Harold L. Ring, Father James J. Kelley and Father James V. Linden are to give missions and triduums in small places in California, while Father Ignatius Dumbek goes to St. Joseph's church, San Jose. The rest of the calls are as follows: Father Joseph A. Balfe, Spokane; Father Joseph C. Sharp, Father Paul L. Callens and Father James McDermott at the disposal of Archbishop Howard—two of them as "missionarii" excurrentes, the third assisting in some parish. Father Charles B. Largan, Tacoma—Lenten course, Novena of Grace, assistant pastor. Father Andrew C. Smith, St. Joseph's, Yakima. Father William G. Elliott, Missoula—Lenten course and retreat to the children. Father Frank Fox, missions in the vicinity of Ferndale, near Bellingham. Father Robert J. Kane, Immaculate; Father James J. Howitt, Victoria, B. C. Father John G. Laux, owing to illness will be unable to take any Lenten assignment. Father Charles E. Leahy will go to southern Alaska, while Father William Donnelly will probably remain at Port Townsend at the parish church, going to the Madeleine in Portland for the last two weeks of Lent. There he will give a mission and help in the Holy Week services.

#### New Wing Described

The new wing, begun last spring, was ready for occupancy when the tertians arrived in September. It contains the library, the instruction room, the tertian's recreation room, lavatories and showers, two parlors,



an elevator, three store rooms, 30 tertians' rooms, and the chapel, in which there are nine side altars. In the old building there are 20 rooms, the kitchen, scullery and refectory, the Fathers' recreation room and the Brothers' recreation room.

The new wing was built at a cost of about \$50,000. Mr. Beezer of Seattle was the architect and Mr. Mullan of Port Angeles was the general contractor.

#### Exterior Improvements

Half of the 200-foot covered cloister walk which Brother McGuire is building in the garden, is completed and the other half is already under roof.

Father Purcell has planted a large number of shrubs in the garden in front of the house and has laid out an artistic design of lawns and paths. Brothers Giraudi and Patrick O'Brien gave him valuable assistance in beautifying the garden when they were here for their retreat.

### Mt. St. Michael's Philosophy Academy

The absurdities and dangerous tenets which lurk in the now popular philosophic system called "Behaviorism," were laid bare by Mr. W. J. Barker, in his paper entitled, "The Structure and Function of Mind in Behaviorism," at the January session of the Academy.

#### Winter Disputation

The assignments for the Winter Disputation were given out on January 16. In Theodicy, Defender, Mr. Brey (Mo.) Objectors, Messrs Mulhern (N. O.) and Tallon (N. O.); in Ethics, Defender, Mr. Babb (N. O.), Objectors, Messrs Deasy and Soreghan; in Psychology, Defender, Mr. Small (Cal.), Objectors, Messrs. Muntch (Mo.) and McGrooney (Cal.) "The Scholastic Explanation of Life" will be unfolded by Mr. Carroll (N. O.). A Physics lecture on "Resonance" will be delivered by Mr. Werts (Cal.) assisted by Mr. Gormley (N. O.).

#### New Monstrance

On Christmas Day, at Benediction, Our Eucharistic Lord was raised in benediction in our own new Gothic monstrance. The monstrance arrived in December, and is proclaimed by all a masterpiece of ecclesiastical

art. It was made in Crefield, Germany, by Hubert Gotzes Co. Inc., one expert workman having been engaged in the construction for practically a year. It is almost entirely handworked.

It is of late German Gothic style, solid silver throughout, heavily gold plated, and the workmanship is extraordinarily rich. It stands 31 inches high, and is 11 inches in width. The circular base contains six amethysts and six rubies, arranged to set off six representations in colored enamel taken from the Old Testament, symbolic of the Holy Eucharist. Around the top of the shaft, each of the six sides of the shaft contains a representation in enamel of the four Evangelists, the symbolic "Pie Pellicane," and the "Lamb of God." The luna, in which the lunette containing the Sacred Host is placed, is cylindrical in shape and stands 6 inches in height. Two small angels of solid silver are arranged before the lunette. The lunette contains eighty rubies. Around the bottom of the luna runs a band of green enamel containing in gold letters the threefold "Sanctus." The superstructure is a masterpiece. It is composed of five large towers and numerous small turrets. The main tower, immediately in front contains a statue of the Sacred Heart in a balcony of Gothic frame work. Two of the side towers contain statues of St. Peter and St. Paul and images of the other Apostles. The outermost towers contain four angels each. All the figures are of solid silver.

### Father Henry Welch

Sometime during the day of December 31, Father Henry Welch passed peacefully away in his room at the rectory of Blessed Sacrament church, Hollywood, California.

He had been ailing, it was known, but his condition was considered, even by himself, as one of those moderate indispositions which pass with a little care. He had even thought himself well enough to preach at the funeral of a friend, Mr. Edward A. Aggeler, and in all probability, it was while he was in immediate preparation for his sad task, thinking of the good deeds of another and the lessons to be drawn from death,

that his own summons came.

It was indeed thought by the Fathers that he had departed for St. Paul's church on his sacred mission, and so his absence during a great part of the day caused no anxiety; but as evening drew near and he had not returned, the feeling grew that something was amiss, and his body, peacefully resting in the sleep of death was found in a room to which he had retired, not knowing that his own death was the sermon he was to preach.

Father Welch was born in San Jose, March 29, 1867, and entered the Novitiate at Los Gatos, July 18, 1894. Of remarkable sweetness of disposition and ever thoughtful charity united to maturer years and experience, he began in the very beginning of his religious life to exercise over his more youthful companions that influence for good which was to distinguish him throughout his whole career. It seemed instinctive in him to see the better side of things. Of his own trials he never spoke.

Some years of teaching in Santa Clara, a course of philosophy in Spokane, theology in St. Louis, prepared him for his priesthood. He returned to California and began as assistant pastor in Santa Barbara. Full pastorship later followed for a few years, and then Santa Clara became his field of labor. In 1917 he was sent to the house of studies at Mt. St. Michael's, and on July 29, 1918, became president of Loyola College, Los Angeles.

The eight years of his kindly government are still fond memories in the hearts of his Loyolan students; but his term of presidency had long passed the limits usually assigned to the office and necessitated a change, and he was transferred to Hollywood as assistant pastor, on March 19, 1926.

Few persons, cleric or lay, have been paid the tribute of love and respect accorded to Father Welch on the occasion of his funeral services in Blessed Sacrament church, Hollywood, on Thursday morning, January 3, at 10 o'clock. The vast nave and ample aisles were filled to capacity by a vast throng of lay people, religious and priests, evidencing the general respect and admiration in which this member of the Society was held.

Military students of Loyola formed a guard of honor as the casket was borne out of the church, the deceased having received the Bishop's final blessing at the door. The body was sent to Santa Clara for burial on the Padre, Southern Pacific flyer, at 7:45 o'clock.

Bishop Cantwell paid an eloquent tribute to the memory of this much beloved priest. The sermon was preached by Father Joseph Sullivan.

### *Father Charles Mackin*

A gentle messenger entered the library of Manresa Hall, Port Townsend, on December 27 and tenderly closed a book—the life's record of a priest who had faithfully served his Master as missionary, teacher, pastor and comforter of the poor for 41 years in the Northwest.

Father Mackin was cheerfully jesting with his confreres, as was his wont during the recreation hour. He became suddenly silent, quietly bowed his head upon the library table and was dead in a few minutes—a smile still upon his lips. He was immediately anointed, the doctor was called, but Father Mackin was beyond the reach of human ministrations. Heart failure had caused his death. Father was 72 years of age.

That morning he was as well as usual. He celebrated Mass; after dinner he made his customary visit to the Blessed Sacrament and then joined the Fathers in the library for his last few minutes of human comradeship.

He was born in the north of Ireland, September 29, 1856, and came to America in 1878. He attended the Jesuit college, College Sainte Marie, of Montreal, Canada, and entered the Society in October, 1880. After making the studies preparatory to the priesthood, he was sent to Spokane in the summer of 1886, where he, together with Father B. Feusi, was ordained priest by Bishop Junger on December 3 of that year.

In August 1889, a few days after the Spokane fire, he was recalled to Spokane and placed in charge of Our Lady of Lourdes parish. On January 9, 1890, he was formally appointed second president of Gonzaga college, which post he filled until April, 1891, when he was appointed superior of the newly organized



Jesuit novitiate at DeSmet, Idaho.

Father Mackin's next work was among the Indians of Montana. He spent eight years as superior of St. Paul's mission among the Gros Ventres and Assinboines. Then he was named pastor of St. Aloysius church, Spokane, pastor at the Catholic church in Ashland, Oregon, pastor of St. Patrick's church, Hillyard, Washington. It was during his pastorate at the latter place that St. Patrick's parochial school was erected. While at Hillyard, he met with a serious accident that hastened his death, when on Christmas morning while going to church, he fell and broke his hip. After a long period in the hospital, he was considered strong enough to undertake the chaplaincy at St. Joseph's hospital, North Bend, Oregon, where he remained until October 1, 1928, at which time he was sent to Manresa Hall, Port Townsend, as spiritual father of the community.

During these last few months of his life, he spent most of the day in prayer, and although he was almost totally blind, no complaint left his lips. He expressed himself most grateful to God for these days of leisure when he could pray as long as he wished to his loving Father.

#### Loved the Poor

Among the various works of his

long life, the most noteworthy are those in which Father Mackin's love for the poor is portrayed. When second president of Gonzaga and pastor of Our Lady of Lourdes church in Spokane, he organized the St. Vincent de Paul society.

After the parish of Our Lady of Lourdes was given over to the Diocesan clergy, Father Mackin began on August 15, 1890, the new parish of St. Aloysius in the vicinity of Gonzaga college. Here he labored most zealously and seeing the need of an orphanage where Catholic children deprived of their parents might find a substitute in the loving care of devoted Sisters. He requested the Superior General of the Third Order of St. Francis to take charge of this work and three Sisters were detailed to open St. Joseph's Orphanage in Spokane.

Works of charity appealed to Father Mackin's sympathetic nature; and if a title were to be chosen for him, very appropriate would be "The Father of the Poor."

On Monday, December 31, 1928, Father Mackin was buried from St. Aloysius, Spokane, church of the parish which he founded 38 years ago. Interment was in Mount St. Michael's cemetery, Hillyard. Father Chaniale of Port Townsend, accompanied the remains to Spokane.

### *News Jottings From Other Provinces*

#### Mexico

General situation: On several occasions, the government has been forced to admit the existence of a real religious problem, and the need of its solution. To a great extent the persecution against private cult has ceased, and many think that the new President, Portes Gil, may put an end to religious conflict. Meanwhile the voice of Catholic Mexico is clearly heard: Absolute religious liberty, even if the fight continue for a long time. The army of the Libertadores, on account of the scarcity of arms, has not attempted to take any important places, but it has been a constant obstacle in the way of the tyrannical government.

Ours continue their work under more or less trying circumstances. In Mexico City alone, there are about

36 Fathers and 13 Coadjutor Brothers, ministering in secret to the needs of the faithful. 5000 Communion were distributed in Guadalajara on October 28; this was made possible by the wonderful organization of the people.

The community at Ysleta, Texas, has passed the hundred mark, and continues to grow. It is composed of novices, juniors, and philosophers. The novices number 35, nine of whom have entered as coadjutors.

Father Pro: In the last three months 108 letters have been received, giving accounts of favors received through the intercession of Father Pro. Word has been received that a biography of the martyr has been undertaken by two Fathers of the Mexican province. It will be more complete and extensive than

any yet published.

#### South America

The third centenary of the deaths of the Venerable Fathers Roque Gonzales de la Santa Cruz, Alonzo Rodriguez, and Juan del Castillo, of the Society of Jesus, was celebrated with much splendour, in Buenos Aires during the month of November. His Excellency, Jose Maria Bottara, O. F. M., Archbishop of Buenos Aires, published a decree for the celebration of the anniversary in a fitting manner.

Father Gonzales was a native of Paraguay, while Fathers Rodriguez and del Castillo were Spaniards. Their Martyrdom took place in the Caaro region in upper Uruguay, a place then belonging to the ecclesiastical jurisdiction of Buenos Aires. In September, 1928, the heart of Father Gonzales was brought from Rome where it had been preserved for nearly three hundred years, and at present it is in the Colegio del Salvador, Buenos Aires.

#### Uruguay

The government of Uruguay has appointed Pelro Cosio, alumnus of the Sacred Heart College, as delegate for Uruguay to the ninth assembly of the League of Nations.

#### New Orleans Province

Bishop Jeanmard of Lafayette, on the occasion of the silver jubilee of

his priesthood, and the tenth anniversary of his consecration, was the guest of the Novitiate at Grand Cotéau, for dinner. After dinner he spent a few minutes with the juniors and novices and gave everyone a souvenir of his visit.

Regarding the missions in North Carolina and New Mexico, Very Rev. Father General wrote as follows to Rev. Father Provincial: "I greatly rejoice at the missions undertaken in behalf of the fallen-away Catholics and non-Catholics of your territory . . . Communicate to all the Fathers engaged in this work my special blessing, and let them know that I pray for them in a special way every day, and even now apply a hundred Masses for the success of their labors . . . The beginnings of all good works are always arduous; hence the difficulties that have arisen should cause no surprise. Nay, we should rather rejoice because in enterprises undertaken for God, the more numerous the difficulties that have been overcome with courage and perseverance, the more abundant also the fruits that are reaped. Let the missionaries do their best then, and leave the rest to God."

#### Upper Canada

Station CKCK broadcasted the Midnight Mass at the Cathedral. Regina—Mass, music and sermon. Mr. Smeaton was radio announcer.

## Our Present Missions in Alaska

### An Account of a Visitation of Our Mission Field in the North

In a letter to Rev. Father Provincial, Father Patrick J. O'Reilly gives an account of his recent visits to the mission of the Society in Alaska. The trip was made on Father's return journey to the States from Fairbanks, where he has been stationed for the past two years, and the itinerary was so arranged as to embrace practically all of the mission stations within reasonable distance. Very Rev. Joseph M. Piet, S. J. Dear Father Provincial in Christ, P. C.

Your letter informing me of my change from Fairbanks to return via the Yukon for a visitation of our Alaskan Missions came as a surprise. Since there is not much time to lose, and the last boat leaves for the Yukon in two days, I am leaving with-

out delay, and in due time will note what may be of interest to your Reverence in the course of my pilgrimage. And to begin where charity is supposed to begin, at home, I shall say just a few words about Fairbanks where I have made my home for the past two years.

#### Fairbanks

The pastorate of two years in the interior of Alaska at Fairbanks offers an ideal situation for missionary zeal in varied forms of cosmopolitan existence. The present population of the town is about 2,500, and of this number there are 300 Catholics. Practically speaking, all the races of European people are represented; and while the Church is drawn from the majority of countries in continental Europe, her largest representa-



tion, past and present, is from Ireland.

While it is true to say that Alaskan adventurers are not accustomed to work overtime on their religion, for most of them seem to have grown indifferent to what they once professed before leaving the States, yet it is also true that those who hold on to it are as staunch in its practice as any practical Catholic could be. Besides the Catholic, Fairbanks has four Protestant denominations and while the Catholic Church has an average attendance of 250 each Sunday, the combined attendance of the other four churches does not exceed a hundred.

An agnostic sourdough, apparently having little use for any church, and who often wondered why so many Catholics were passing by his house every Sunday on their way to Mass, said to his friend in an up-to-date American fashion: "The Catholic Church is the only church in town doing any business." This speaks well for the Catholics of Fairbanks, coming as it does from the onlooker on the outside.

Fairbanks, called the heart of Alaska, is about 75 miles in an airline from the Arctic Circle, 600 miles from Nome and 900 from Point Barrow. By airplane, the Circle is reached in less than one hour; Nome in seven hours; and Point Barrow in less than twelve. By dog-team it takes two weeks to reach Nome, and by the same method it would require over a month to make Point Barrow. Hence it is easy to foretell what aviation will do in the near future for the Alaskan interior, and since the visibility in Northern Alaska is unusually good even during the winter months, this modern system of transportation will in time facilitate the hardships now inseparable from the life of the missionary.

When a Priest is sent to Alaska, as long as climatic conditions do not interfere with his health, the supposition is that he is there to stay; however, the unexpected may come to him in Alaska as elsewhere.

In this instance, it came to me by wireless. "You are to leave Fairbanks for Seattle via Holy Cross, make observations on the way." Of course there was nothing else to do but carry out orders, and take the next boat, which at this late season was the last to go down the Yukon

from Nenana.

Here are some of the observations:

Nenana is a little hamlet about 60 miles west of Fairbanks. It has a population of 300 including Indians and Whites; the Indians are about one-fifth of the population and are mostly members of the Episcopal Church. The Whites are remnants of adventurers whose least care in life is that of religion, and for lack of a denomination to classify them they are mostly fatalists. When a priest happens, now and then, to get in conversation with one of this class, he has not long to wait for the more than dogmatic utterance that "there is nothing beyond the present life, and, if there is, that nobody knows anything about it." Of course it doesn't take long to 'corner such wiseacres in their views; the regrettable features is that, when cornered, the next step is seldom taken and the foregone conclusion is that they are not interested. It is not unusual to hear such men say: "I go to church, occasionally, at Christmas and Easter, when big doings are on; I always like to hear a good talk and take in the music."

Nenana was once a thriving place in the days when the Alaska railroad was in course of construction. It was here that President Harding drove the golden spike that marked the completion of the railroad from Anchorage to Fairbanks. Here, too, Father Monroe built a very neat church which is still attended from Fairbanks; but, at present, the Catholics are few, not more than a dozen are present for the monthly service. The place, however, will always be of some importance on account of the boat service from Dawson, and the U. S. Government Transportation service from Nenana down the Yukon. I took passage at Nenana September 11th, arriving the next day at the mouth of the Tanana where it empties into the Yukon. Here there is a busy little town which derives its name from the Tanana river; it depends principally on the Indian trade tributary to the junction of the two rivers.

Missions of Father Jette and Father McElmeel

Fort Gibbon is also located at Tanana, and at one time was an active military post, but the presence of soldiers was rather a detriment than a help to the conversion of the

natives. Father Julius Jette accomplished a great deal for the Indians in the Mission at Tanana. He built a very neat church with a day-school attached, and succeeded marvelously in bringing the people to embrace the faith. Having lived almost 30 years among the Indians and Eskimos he acquired a thorough knowledge of their various dialects, so much so, that it was said Father Jette spoke the language like an Indian. As I was obliged to remain over several hours in Tanana I went to see the Mission where this eminent missionary spent so many years of his life, and where to this day his name is held in the highest veneration by all classes, Catholic and non-Catholic. The Mission is now attended from Nulato, a distance of over 200 miles down the Yukon.

A voyage of two days from Tanana brought the U. S. S. Alice to Nulato. Father McElmeel is in charge of the mission at this village for over four years. He was at the dock to meet me in the early morning and gave me a very cordial welcome. The Alice remains at the port only long enough to discharge and take on cargo, at most only a few hours, and during that time Father took me to his church and residence, and the Convent of the Sisters of St. Ann. The church is neat and well kept; the school flourishes; but his residence, a log structure, barely holding its own, is in a poor condition, and hardly fit for habitation.

Yet, Father is very happy and most devoted to his mission. He makes extensive trips to the many villages in the district on the Yukon, and these trips made by dog-team, involve considerable hardship when the thermometer drops to 30 and 40 degrees below zero, in the depth of winter. He is noted for having the best trained dogs on the Yukon, and last winter one of his prize dogs was on the winning team in the Fairbanks Dog-Derby. This year he has an able assistant in Father Prange who helps in attending to some of the villages down the river. He is in charge of Kaltag, and during the short time since his arrival, has succeeded in transforming an old hotel into a church; and being quite an adept in the use of tools, has made a new altar and fitted up the place in first class style for divine service.

Going down the Yukon, the Alice

stopped at Kokrine and Ruby, both mining camps and trading posts which in past years were centers of considerable commercial activity, but since the way-days their population has notably diminished. At each place there is a neat church which is attended from Nulato, and the boat remained long enough to get a fair survey of both towns and some idea of the conditions that favor and retard the growth of Catholic life. In most Alaskan towns mixed marriages and moving picture shows are factors that have neutralized the religion of the masses into a state of absolute indifference. The moving picture theaters are crowded, the majority of the churches are empty.

Five days on the Yukon brought the Alice, on Sunday morning, September 16th, into the harbor of Holy Cross Mission. The view of the Mission situated against a slope of woodland hills with fine pasturage and well cultivated gardens has earned for Holy Cross, "the beauty spot on the Yukon." As the boat docked, our Fathers and Brothers were at the landing, and the cordial welcome which they gave is characteristic of Alaska. Very Rev. Father Delon, after acquainting me with the various units of the Mission, outlined my itinerary for the rest of the way to Bering Sea.

Three days at Holy Cross gave ample time to realize what a splendid work has been accomplished by the Fathers, Brothers, and the Sisters of St. Ann; and this work is in operation for many decades of years among the Eskimos on the Yukon. The pioneer padre, Rev. Aloysius Robaut, who founded Holy Cross Mission over 40 years ago, is still living; and has not been away from Alaska even for a casual visit in that long stretch of time. Father Concannon, who had a year of missionary experience in Nome, is quite active in looking after the local interests of the Mission. I also met Father Keyes, a pioneer missionary of the lower Yukon who was brought to Holy Cross a few weeks before to get treatment for a paralytic stroke. Father Francis Menager was also here preparatory to an expedition for his new mission among the Eskimos of Hooper Bay.

What impressed me very much at Holy Cross Mission is the thorough-



ness that marks the educational system of the institution. With regard to religion the boys and girls could not be better instructed, the fruits of which are in evidence through the frequentation of the sacraments and their reverence and piety toward the sacred things. Every Sunday afternoon the children assemble in the church for Vespers, and it is truly admirable to observe how well these Eskimo boys and girls sing the psalms in a clear enunciation of the Latin. Their school work is up to standard to meet the requirements of the Board of Education. The girls are taught all the essentials of domestic science, while the boys are instructed in the use of tools for the useful crafts, under the direction of Brothers who are good mechanics. It was a pleasure, too, to note the happy disposition of all these children, a true token of the influence of grace coming from the practice of their holy faith. An entertainment by the school on the eve of my departure for the lower Yukon, and of a kind that would do credit to the pupils of St. Ignatius Mission, Montana, in its palmy days, was an added proof that nothing was left undone under the fostering care of Holy Cross Mission for the Eskimos of the Northland. And here it is only fair to say that it is not necessary to come to Holy Cross to know what I have detailed. During my two years at Fairbanks I heard time and again from government officials and from casual visitors to the place what splendid results were achieved at Holy Cross Mission; so much so that when non-Catholic judges had the option of placing children where they would, Holy Cross was chosen as the place most desirable.

#### Down The Lower Yukon

On Tuesday afternoon all was ready for the trip down the lower Yukon. Father Delon chartered a small gasoline boat belonging to one of the natives who with his nephew were to take me to the Missions on the way, as far as Akulurak. The name of this craft was "The Busy Bee." It carried a generous supply of provisions to last the journey of 350 miles, which took three days and a half to complete.

Our first stop was at Pimute, about 35 miles from Holy Cross, arriving there at 7:30 p. m. Father Cunningham is in charge of the Mis-

sion, and as usual the reception was most cordial. As soon as I arrived he started to cook a supper, lavishing all kinds of attention on his unexpected guest. His mission is situated at the end of a winding ascent through a wooded upland, and practically hid from view until reached; I heard the design is all his own, and whatever style he followed the church is attractive from the viewpoint of Alaskan architecture, and the natives are very proud of it. The interior is well finished, and all done by himself. He made a very neat altar and shows good taste in the style of decoration. Being an adept in electricity, he has installed a lighting plant of his own which makes his church and residence quite a cheerful place for an Eskimo Mission.

That same evening he informed all his Eskimos that a visitor of distinction came to the mission, and the best way to show their respect was to attend Mass and receive Communion the following morning. The Eskimos, big and little, were there, in the evening for confession and in the morning for Mass and Communion. During Mass it was a treat to hear this congregation sing the sacred hymns, another proof of what a priest can do, even with apparently undesirable material, when interested in his work. Father Cunningham has other villages in his district which he visits by boat in summer and by dog-sled in winter.

The "Busy Bee" set out early next morning for Pilot Station, the next village on the Yukon. I arrived there in the afternoon at 3 o'clock and went to the church and residence of Father Keyes, who was taken to Holy Cross a month before for treatment of paralysis. The Eskimos gathered around me on all sides, thinking perhaps, that I was the priest sent to take the place of Father Keyes; they made anxious inquiries about his health, and when I told them there was little hope for his recovery they pressed me to remain with them for the winter. I told them that I was called to the outside, and when I make the report of Alaska to my Chief that he would provide a substitute for Father Keyes. Pilot Station is one of the poorest missions in Alaska, as far as comfort and convenience go in the life of a missionary priest; and it is

a marvel how good Father Keyes never lost his sunny disposition, and managed to labor for souls in such an uninviting solitude for more than a quarter of a century.

After a few hours at Pilot Station we set out for Mountain Village and reached there at 9 o'clock. Father Lucchesi is in charge of the mission. Having spent thirty years in the Alaskan missions, he is now past 70, and is still active and able to minister to the spiritual needs of his people. What a pleasure to meet such a venerable Padre in the solitude of Alaska. Like the other places already mentioned, here, too, the traditional cordiality of Alaska was graciously given. The Eskimos, as is usual with them, crowded to the little residence to inquire who the stranger was, and when told that I was one of the Fathers, became very friendly. Father Lucchesi speaks the Eskimo language with great ease and fluency. To the Eskimo, he is everything that a father might be to his children, and it is admirable to observe how well these people are grounded in their holy Faith.

The next morning, after Mass and breakfast, I set off with my two Holy Cross guides for the last lap of the voyage on the lower Yukon. On the way we passed the old Russian Mission, which many years ago was a busy center of activity for the Orthodox Russian Church; today it is nothing more than a landmark of the past. True, indeed, the remnants of that faith are still in the vicinity, but the soul of the church went with the going of Czardom from the Russian Empire. The Russian priests are no longer available, as there is no longer a subsidy for the maintenance of the church from the Soviet government. Eskimo substitutes, with some species of ordination, take care of the fallen Russian priesthood, but it is only a question of time when this last vestige will also disappear from the banks of the Yukon.

In the late evening at 9 o'clock, the "Busy Bee" came in sight of St. Mary's Mission at Akulurak.

During our three and a half days on the "Busy Bee," I had a chance to observe my two Holy Cross guides; and I am happy to tell dear Father Delon that every morning and evening they never missed their accustomed prayers, and before and af-

ter meals grace was said with true devotion.

The mission of St. Mary's is a very unique one—even in Alaska—for it stands alone in more ways than one. I was told, on arriving here, that when Father De La Motte, of happy memory, made his visitation of the Alaskan Missions he exclaimed, upon his first glimpse of Akulurak: "What a solemn funeral!" Solemn is the word, if one is at all impressed by the solitude of the environment, the utter stillness of the scene, and the absence of vegetation in a landscape of grewsome desolation. Yet, withal, there is something of a fascination for the introspective mind when one takes his second breath and realizes the indomitable courage of the pioneer Padres who founded the mission. Here the children of the Eskimo, segregated from their native wilds, have been gathered into the fold of the Church by the Shepherds of the Northland for over a quarter of a century, and here, under the fostering care of the Ursuline Nuns and the Brothers of the Society, a new generation of Christian people was formed to be the leaven that will eventually change the mass of Arctic paganism to purity of life in Catholic homes. And it is a consolation to know that this leavening influence has made its impression in our own day, for no matter where one travels, from the Yukon Delta to Bering Sea, he hears nothing but praise of the mission school at Akulurak, not only from Catholics, but likewise from Protestants, and those of the Russian Orthodox Communion.

Our devoted Lay Brothers, Chian-dano and Murphy, have much to their credit for the excellent spirit among the Eskimo boys. In the language of the day the world would attribute this spirit to 'service'; I would rather call it devotion—yes, devotion to an ideal which the spirit of the Society gave in fitting these men for the lay-apostolate of the Arctic. Needless to say, the Ursuline Nuns at Akulurak undertook and have accomplished a work of transformation among the children of the Northland, which in time will furnish material for one of the most interesting chapters in the Catholic history of Alaska. My meeting with Father Sifton, the Superior of the mission, was very pleasant. We chatted of scholastic days in the



missions of Montana, and from him, due to his experience of Alaskan affairs, I was able to gather much which may be of service later on if the word comes to return to Alaska.

In this mission the remains of two of our Fathers, O'Brien and Jette, rest beneath the frozen tundra. Both were volunteers for the Northland. Father Charles O'Brien, full of enthusiasm for the work before him, and very popular with the Eskimos, succumbed to a rheumatic condition aggravated by the rigor of the climate and died when crossing the Bering Sea, just one year to the day he arrived at the mission. The name of Father Jette is a household word with the natives on the Tanana and Yukon. While praying at the graves of our two devoted Fathers in the cemetery at Akulurak, the thought came to me that if "The blood of martyrs is the seed of Christianity" what will the lives of martyrs be?

My next move was to Hamilton, a trading post about sixty miles down the Yukon, where I had to make connection with the mail boat bound for St. Michael. In the environs of the Post, there is an Eskimo village and a little chapel which is attended from Akulurak. Here I remained four days waiting for boat connections from the Yukon, and managed during the interval to do a little missionary work in preparing a little Eskimo girl for her first Communion. She was baptised by Father Keyes fourteen years ago, in one of his missionary excursions to Bering Sea; I also baptized, in this village, an Eskimo baby born last July.

#### Russian Church of St. Michael

Leaving Hamilton at 2 o'clock in the afternoon, our boat arrived at St. Michael the following morning at 8 o'clock. Since I had already celebrated Holy Mass in the cabin, I went direct to the residence of Father Lonneux and remained three days waiting for the next boat to take passage for Nome. St. Michael has a commodious harbor which is now the only fine feature of the once thriving seaport. The old Russian church, fast hastening to decay, is a relic of former days. It has not been in use for divine service for years owing to the scarcity of Russian clergy since the Soviet upheaval. The church has many costly vestments imported from Russia, and oil paintings of artistic merit too, be-

sides holy ikons, and a tabernacle of solid brass within the Holy of Holies. While examining these things—now vestiges of a "religio depopulata," the thought naturally came: What a treasure we have in the possession of our holy Faith in the Roman Catholic Church! It is consoling to note that among the Russian Catholics, especially in the vicinity of St. Michael, there is a strong leaning towards Roman Catholicism, and Father Lonneux is following up the excellent work of his predecessor Father Sifton, in this regard. Like many of the congregations in Northern Alaska, that of St. Michael is a "pusillus grex" made up chiefly of Eskimos, and a very little spicing of Whites—remnants of days of adventure in the Northland. Did time permit, I would have given a mission to this little flock, but since I had to watch my chance for passage in the last boat of the season to Nome, I preached only at the principal Mass on Sunday. Two of Ours are buried in the little cemetery adjacent to the church. They are Father Camille and Brother Paquin. Father Camille did splendid work among the natives and had quite an influence among the government officials in the Military Post at St. Michael. Brother Paquin was frozen to death in a blinding snowstorm on his way from St. Michael to the mission station at Stebbens.

Father Lonneux is a very active missionary, and "has a wonderful way with him" in obtaining funds from friends in the States for his missionary enterprises. From the standpoint of companionship his life is a lonely one, but he has his Siberian dogs, and he loves the lure of the North. By nature of a very active disposition, he is much interested in Alaskan mission life. My visit with Father Lonneux was a new object lesson of the difficulties that beset missionary life in Alaska; and what one must admire is the generous enthusiasm on the part of the missionary, the difficulties, to the contrary, notwithstanding.

The regular mail-boat plying between St. Michael and Nome being out of commission, I was forced to take passage in a small gasoline schooner with an Eskimo crew; the name of this little craft was "The Good Hope." The only convenience aboard was a cookstove and just

enough room to "stay put" to the end of the voyage. With seven other passengers hatched down in the small compartment of the ship's hold, I managed to make the best of things trusting in divine providence that our little schooner would be true to her name until we arrived safe in Nome.

The next morning we reached Unalakleet, a small Eskimo village in an inlet, off Bering Sea. Fishing is the principal industry of the place, and there is a large reindeer herd numbering several thousands. The Lutherans have a strong hold among the Eskimos of this village with no less than three evangelists to look after their spiritual but more so their own temporal advantages. I made the acquaintance of one Catholic family here, and they are Laplanders from Lapland. Since they seldom see a Catholic priest they were very glad to meet me, and when I told them I was on my way to Nome to give a Mission, they decided to come along and take it in. This family spoke very highly of Fathers Delon, Sifton and Keyes who had made occasional visits to the village; they have a daughter attending the Mission School at Holy Cross and spoke in glowing terms of the work accomplished for the children by the Sisters of St. Ann. The moral standard of the natives in this village is not very high, which is the case in all Alaskan villages where there is no resident Catholic priest, and where Protestantism has effected a stronghold.

Leaving Unalakleet about noon, we arrived late that same evening at the village of Shatulik on Norton Sound. Shatulik is a very small village with a mixture of Russians and Eskimos for villagers. As we reached the beach they were engaged in extracting the blubber from a whale that got entangled in the meshes of their fishing nets in the early afternoon. It was a small whale, only about 14 feet long; but there are whales in these waters over 70 feet in length. His interior compartment was stored with codfish, some of them fresh from the monster's catch when he came to grief in the tangle of the fishing net. The head of the whale is quite large, and if he can manipulate his jaws to suit contingencies, I don't see what difficulty Jonah could have in sliding into his compartment for

the submarine passage to the shores of Niviva. We were invited to a supper of whale cutlets with blubber dressing, the natives informing us that this dish was an Arctic relish. For the "piece de resistance" there was a side dish of reindeer steak. I tried the relish as much as I cared to dare, but was partial to the "piece de resistance" to make sure of playing "safety first." The religion of these villagers is the Russian Orthodox but they have had no priest for years, and I found them favorably disposed to our religion. The favorable disposition among them comes from their contacts with the Catholic Eskimos around Akulurak and St. Michael, and also from the good accounts current among the natives who have been to Holy Cross Mission.

At the first sign of daybreak the "Good Hope" slipped out of Shatulik to continue the voyage across Norton Sound as far as Gollivan Bay. It was a rough trip, especially during the night, the sea being very choppy; and these waters, noted for cross currents and stiff head winds, gave our Eskimo skipper a lively time in keeping his course. However, the "Good Hope," true to her name, took us out of a tempestuous sea; and, next day, with a fair wind and a full sail, we made up for lost time, reaching the village of Bluff about 40 miles from Cape Nome. The name Bluff, fits the place well, as, for the life of me, I could not see why anyone could ever think of settling down in such a dismal shore. Two hours was all too much to stay in the hamlet of Bluff, and I was glad to know we were coursing the last leg of the Bering Sea cruise to Nome. It was the last day of September, and when the Northern Lights are not visible, a dark night is very dark in the Arctic. Fortunately there was no fog—the sea was unusually calm along the coast. We crossed the roadstead of Nome at 1 o'clock in the morning and in less than an hour were harbored in the Snake River where all lesser craft have their moorings for disembarking. Needless to remark, this was one weary trip, such being the thought uppermost in my mind as I trudged my way through the dead town of Nome in the dead of the autumn night.

*continued in next issue.*